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WOMAN'S WORK

FOR

WOMAN.

VOLUME VII.

Woman's Foreign Missionary Society of the Presbyterian Church,
1334 Chestnut Street, Philadelphia.

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Woman's Work for Woman.

Vol. VII. NOVEMBER, 1877. No. 9.

Abroad.

PAPAL EUROPE.

Our mission work in the papal countries of Europe stands upon a different basis from that in heathen lands, because in these countries there are well-organized native agencies, which are capable of rendering more effective service than any coming from abroad, and our Board of Foreign Missions, being in full sympathy with many of these agencies, has considered it wiser to work through them than to send missionaries of its own to occupy the ground. The funds received by the Board for the evangelization of Papal Europe last year, were sent to the following different societies and churches: the Evangelical Society of Geneva, the Evangelical Society of Belgium, Central Society of France, Evangelical Society of France, Church at Lyons, and the Waldensian Church. While we may not know the special ministry of each

offering which has been made in this way, we can rest assured that it will do its part in supplying the "sword of the Spirit" for the attack on popery.

MISSION WORK IN SPAIN.

MISS L. G. SANFORD.

The question is often asked me, "What did you succeed in doing?" or "What can a Christian woman do as a missionary in Spain?" As I went there in company with American missionaries, and my association was mostly with missionaries, and as, moreover, my principal object in going abroad was to do missionary work, the temptation to mingle with fashionable society, study the fine arts, &c., was *not* great. In 1872, I was appointed a missionary of the Presbyterian Board of Foreign Missions, to labor in Spain, and I believe was the first and only one ever commissioned by it to that country. My term of service was short, being limited to a brief correspondence, giving information concerning the missions already established where money might be well expended, &c., and was at my own charges. The financial depression occurred about that time, and arrested all extension of work by our Board, as well as others. When the government allows religious liberty or even toleration, no more inviting missionary field could be found. It is quite accessible, the language easily acquired, the people are teachable and anxious to associate with foreigners, and so cordial and polite that we are almost tempted to overlook their ignorance, self-conceit and untruthfulness, and forget that they are not as good as they are agreeable.

The assistance I was allowed to give, or attempt, in the religious work between 1869 and 1873, in this truly dark place of the earth, "full of the habitations of cruelty," was something into which I entered with all my heart, I trust from love to Christ and gratitude for my own deliverance from the bondage of sin. Having cherished the wish from the date of my conversion to obey as a woman best could Christ's last command, to "preach the gospel to every creature," I was very happy to accept their offer, when a missionary family (Professor Knapp's), sojourning in Paris, invited

me to accompany them to Spain. I had a class given me in a crowded and gypsy-like Sunday-school, located in an ancient but not dilapidated quarter of Madrid, Calle Lavapies. It might have been impossible to hire rooms for Protestant service, but a man had been murdered in this house for his money, having so large a sum for a tradesman as 500 reals ($25), and after waiting some weeks, the landlord found that no other tenant had the courage to occupy it. Knowing scarcely a dozen words in Castilian, the alphabet was taught the children, as I was learning it myself, and also some very short Bible texts. To get acquainted with the work and accustom my ear to the language, I attended service almost nightly, and besides taking lessons, I practiced reading aloud to a seamstress in the house, her criticisms on pronunciation being valuable, as she had been an actress. I hoped, too, the tract read might interest and benefit the woman. Many tracts and Gospels were distributed among servants, children, beggars or visitors—any that Providence cast in our way. This was not prudent always for us, and colporteurs occasionally in secluded villages reported Bible burnings. In Barcelona the missionaries had charge of a Bible carriage, which made frequent circuits to sell and distribute, and arguments were often held with priests by the way.

In Putchet, a village in the suburbs of Barcelona, I had an informal school, with thirty names on the roll, for a few months, which had to be abandoned from the threatenings of the Romanists and the inroads of the Carlists. A delicate little pupil of the poorest class, while knocking at my gate, was bruised and dragged by her hair, taunted by her fanatical persecutor with "selling her religion for a little stale soup." She suffered in her bed for weeks, and it seemed inhuman to risk endangering others, when there was so much "ground to be possessed," so many localities where a Protestant school would be even acceptable. I had reason, too, to fear for my own safety, stoning being much practiced as a game, and nothing would have been easier than to pretend that any casualty was the result of an accident. Prominent republicans, from fear of being kidnapped by Carlists solely for the

ransom, had fled, and I with my domestic, after having slept at the English consul's near by, bade farewell to my pretty house, with its fine prospect, and my garden with flowers, fruits and fountains, and found a new home in Barcelona. This I enjoyed but a month, for the "Virginius affair" in effect banished all Americans on very short notice from Spain, and so my four years of experience and study of the language was brought to naught.

With some Christian English ladies months had been spent in preparing material for a Spanish Bible Concordance, saving much expense to the British and Foreign Bible Society. We were also useful in the day-schools, having an oversight at times of the newly-converted teachers, giving Bible lessons, lessons in English, &c., or supplying the place of a teacher temporarily absent. The Free Protestant Dispensary of Dr. Wm. Jelly, of London, began in 1870, and was a striking feature of the missionary work. It was a means of blessing both for the soul and body of many of the miserable class, and elicited also bitter indignation from the priests. Several ladies could assist Dr. Jelly at the time of his benevolent receptions, as clerks reading from the Bible or giving tracts to groups awaiting their turn in the ante-room. Sometimes there would be quite a congregation, and an evangelist would improve the opportunity by offering an exhortation or prayer. Reading the "good news" to these afflicted ones, who were probably hearing it for the first time, was like offering bread to the hungry, and quite in contrast with the indifference of the gospel-hardened often to be found in our own land. Having the address of patients, we could visit them at their own homes in their weakness and poverty, providing a nourishing diet as well as commending the gospel of Christ to them. It was considered highly imprudent to enter a house indiscriminately, even on an errand of mercy, as one might be robbed and murdered and never heard from afterwards.

An American is struck by the physical weakness and many diseases and deformities of the Spanish poor; for instance, in a mission school, particularly in large cities, a pair of perfect eyes is an exception. Hence we see the humanity of the hospital work. There are many more hospitals in proportion to the number of inhabitants

in Spain than in America, and they are well arranged for the *distinguidos*, but certainly are not existing for the benefit of the poor. The fund which sustains them is derived from the bull fight, and we have it on good authority that potions are administered to destroy life, when the patient is poor and friendless and is pronounced incurable. That "the tender mercies of the wicked are cruel" is here well exemplified.

The Bibles and religious tracts which I was the means of introducing, the good seed that I was allowed to sow, the rushlight which I held for the truth, my feeble but sincere efforts and prayers, form the most satisfactory episode of my life. If the Church would do its duty, not tens but hundreds of good men and women would be found in different parts of this country, preaching, teaching and imitating Christ by going about doing good, living simply and at small expense, as can well be done in so genial a climate.

Years ago the writer met in a missionary article something like the following: "Conversions from the intelligent and cultivated class are a far greater acquisition to the Church, as well as a greater triumph, than from an inferior, illiterate race, being capable of rendering it more valuable service and resulting in the salvation of a greater number of souls;" and another suggestion, "one blow near the heart is worth many at the extremities, in destroying life." That Protestant missions in Italy, France and Spain dishearten the papacy more than any other is probable, and an abundant outlay of means and fervent prayers would we doubt not, humanly speaking, hasten the downfall of anti-Christ. Would that Christian strangers in their travels in Europe visited Protestant missions and schools, leaving their donations, both to encourage the evangelists and their pupils and to quicken their own zeal! The multitude of English-speaking travellers would then wield an influence not to be lightly esteemed. It would manifest itself, too, in their prayers of faith offered for the work after their return to us. Miss Blondell, in her "Appeal to Protestant English ladies visiting France," says, "We have the liberal aid of your gold, we have more, the help of your prayers; but I ask further, for *personal aid*." Yes, we ask for personal aid.

RECENT MISSIONARY NEWS.

Mrs. Houston writes from Cachoeira, Brazil:

"'*Paciencia*' is the first word a stranger must learn in Brazil, there is so much needless delay in work of every sort. Cachoeira is sixty miles north of Bahia, a town of ten thousand inhabitants, very few of whom can read. We have lived here now nearly three years, have learned the Portuguese language, visited among the people, have been always kindly received, and two years ago a church was formed. Now we feel that the much-needed school ought soon to be organized. The Scripture reading every Sabbath morning is attended only by men, with the exception of one *senhora*, whose house joins ours, and who is never absent from a single service. The women here go out very little, and at first very few attended the evening service. Now there is generally a fair proportion of them present, and of the *nine* who are members of the church, *seven* are women. We have suffered a severe loss in the death of our most active member, *Senhor* F—. Religious services were held at his house before we came, and since then he has gathered a little group of inquirers about him each Sabbath, and read and explained the Scriptures. When near his end, Mr. H. asked him if he still found Jesus precious. His reply was, 'Jesus has never forsaken me, He is with me now, and I am only waiting for Him to call me home.' Mr. H. attempted to hold religious services in St. Felix, a small town across the river, but after the curiosity of the people was gratified, they ceased to attend, and indeed utter indifference and avowed infidelity seem to have taken possession of the minds of the people; they do not even attend the Romish services."

Miss Cort, Petchaburi, Siam.

"As there is no one in this province to help us, we have been trying to extend our work to the outside villages during the vacation, and already two schools have been established, and a house for the third one is now being built. Our oldest missionary, Mrs. McFarland, began a work among the Laos, selecting one of her old pupils as the native teacher. They made a little house of

leaves and bamboo, and calling the children together and coaxing them with fair promises, for they were very timid, opened the school with eighteen scholars. Soon there were thirty boys and girls, some of whom were bright and diligent in learning to read. These were the shy children whom we never could reach, but now they come with the native teacher to the church, and then to our houses for a lesson and some dinner, sometimes bringing wild honey and fruits from the mountains as gifts. An old woman allowed us to put up a bamboo school-house on her land, on condition that we pay her an annual ground rent of $2 40. What do you think of our prices? The house having been hastily finished, we invited our pupils, and not a child appeared, only old men and women, fifty or sixty years of age, to learn their A B C's. We *sent* out for the children, and seven came in, and now for a month this little light has been shining in the darkness."

MRS. NEVIUS, CHEFOO, CHINA.

"I have previously described the way in which I am giving relief to the famine refugees; it has now become a regular daily routine. I had yesterday about six hundred women to whom I gave corn cakes. The day was pleasant, so they were able to sit on the ground after the school-room was filled. Finding that the desultory teaching of these women, though pleasant, does not accomplish much, I determined to make sure that they learned certain important things so well that they could never quite forget them. I began with the Ten Commandments, giving them one a day, together with a prayer, teaching them sentence by sentence. Now, after a good many weeks, they know both these, and are learning that sweet verse, "Come unto me," &c. My husband is away for three months, working in the famine district. We wish very much the special prayers of our friends at home in behalf of the famine sufferers and our work among them."

Mrs. Crossette also tells of the distress caused by the famine:

"While Mr. Crossette and Mr. McIlvaine were ill with the famine fever, the daily distribution of food had to be suspended in part. Crowds of poor starving people came pounding at our door

for food, and were so persistent that one night they stayed until eleven o'clock, and I feared they would break the door through. Even in the daytime it was no easy matter to let one of our people out of the compound without letting the crowd in, and there is no telling what they might have done in their desperate state if once inside the inner court. We have, however, been gladdened by refreshing showers this spring, which have done wonders for the coming crops. I think they cannot fail to have a pretty good harvest this year. There were a great many deaths last winter; more from pestilence even than from famine. The places provided by the mandarins to shelter these people were only tents of straw matting, with straw strewn on the ground for their beds, and they were huddled together in these places like cattle. Oh, how fast they died at these quarters!"

Mrs. Labaree, Oroomiah, Persia.

"We often receive visits from Mussulman ladies of the highest class. Not long ago the wife of the former governor of the district invited us to meet her sister-in-law and a young girl whom her father had just taken as his second wife. Finding our hostess unusually intelligent, and that she could read, I told her of the portions of the Bible which my husband had translated into Turkish, and this led to much questioning about our belief. She expressed her admiration of our faith, and contrasted it favorably with that of the French Catholics, with whom she is somewhat familiar. 'Do you know,' said she, 'that they worship a piece of wood or silver (a cross), bowing down to it and doing it reverence?' I told her that they would say they did homage not to the cross, but to the Saviour who was slain on it. 'Well,' she replied quickly, 'God has given us a sufficient reminder in our own hearts, since he has given us a conscience, and I see no need of making one out of wood or metal.' When she returned our visit, I showed her the Bible, and she began delightedly to read, surprised that she could understand every word. With the promise of a copy she departed, but sent back a servant at once, to say she wanted it *right then* to make sure of it."

At Home.

SEMI-ANNUAL MEETING.

On the morning of October 10, 1877, in the First Presbyterian Church of Columbus, Ohio, which was beautifully ornamented with autumn flowers, the three hundred delegates, and other ladies attending the semi-annual meeting of the Woman's Foreign Missionary Society, received a hearty welcome. Last October this child of seven summers was coaxed from its native place to the Iron City, on the western border of the old thirteen States. The combined influence of its Ohio friends induced it this year to take a longer journey, make a two days visit instead of one, and take a look from the capital dome on a great Western plain.

The devotional exercises were conducted with such fervor that all felt that the Master had come at the beginning of the feast to cheer His guests. Mrs. McMullen's address of welcome contained many pleasant thoughts, and Mrs. Schenck's reply was a brief review of the seven years of the Society, and of God's leading hand in opening doors for its work as its power for doing was increased. Mrs. Massey, the Home Secretary, gave a short notice of the formation of the different auxiliaries. Mrs. Perkins, the Foreign Secretary, told of the work in the foreign field, of the debt women owed to Bible Christianity, of the human needs of our missionaries, who though fitted for their duties and consecrated in their lives, were neither saints nor angels. In the absence of the Treasurer, Mrs. Dr. Cunningham, of Wheeling, read her report for the last six months. Hard times had somewhat reduced the receipts, the total being nearly $14,000. After the roll-call, Mrs. W. E. Moore, on behalf of the Entertaining Committee, announced that lunch was waiting in the chapel adjoining. There were more than seven deaconesses to serve at those tables, and the multitude were well fed.

After devotional exercises of the afternoon meeting, delegates from other missionary organizations were heard. Miss Dora Robin-

son represented the Union Society, and referred to the sainted Mrs. Doremus as its founder. She was followed by Mrs. Robinson, of Portsmouth; Mrs. Carpenter, of Chillicothe; Mrs. Parsons, of the Board of the Interior; Miss Rediek, of the Toledo Synod. Mrs. Classon, from the Methodist Society, spoke of the oneness of the object for which all were working, and said her Church was famous for large meetings, but perhaps did not come up to the perseveranee of the saints in a sister Church. Mrs. Hoge, of the Northwestern Board, spoke of the limitations of woman's sphere from the lack of responsibilities; of her personal worth, and the duties she owed to herself as a growing power in all good work, inspired by the Christ-spirit that makes the humblest duty bright with His blessing. Miss Merriek, of Delaware, Ohio, followed with a paper sparkling with gems of originality. She built her Corliss engine in all its parts, and then connected it with the power that was to give it execution. So the Church engine, in all its beams and levers and screws and polish, will be powerless unless made effective by God's Spirit. Letters were received from the California Branch and from Mrs. Robertson, of the Creek Mission. Miss Hattie Noyes stood before the audience as a live missionary, to speak her farewell before returning to her patient work of love in China. The blessings of the audience will go with her.

The children's meeting, conducted by Drs. Hopkins and Lord, and addressed by the patriarchal Dr. Coan, of Syria, was well attended. Thus closed the first day of the meeting—a day long to be remembered by those in sympathy with the cause of missions.

Second Day.—The morning prayer-meeting, led by Mrs. J. P. E Kumler, and participated in by quite a number, was a profitable season, and struck the key-note of the day.

Mrs. S. M. Henderson's paper on "Woman's Mission Work as related to the Church," was very comprehensive. The very essence of Christianity is self-devotion to a lofty ideal, and what loftier ideal can there be than to work for the uplifting of humanity through Christ and His gospel? This crowded hour contained some of the best things of the meeting. Mrs. Kumler was intensely

practical in her counsel, and if auxiliary society meetings are not more interesting and profitable in future, their leaders who heard this counsel are too old or too indifferent to improve. Miss E. T. McFadden in her paper tried to impress upon mothers and Sunday-school teachers that children were to be trained from the beginning to care for all those for whom Christ died. After Miss Peabody's remarks of touching tenderness about the separation of missionaries from their children, and the claims the latter had upon Christians at home, it would be a hard heart that would add to their burdens by cold neglect. Mrs. Shrom spoke of the hour of prayer as only a woman can who had felt its power in her own soul, and had heard from others of its influence on their hearts. Mrs. H. B. Fry said before beginning her paper on "Mothers' Work in Missions," that the subject had often been mentioned during the meeting, but the audience soon found that she had very effective words to add to those already said.

Reports of committees were then heard, and as Mrs. H. G. O. Cary's synopsis of the work of the eleven Presbyterial Societies of Ohio was read, the state pride of Ohio's ladies may have been raised a trifle, but when they remembered how much untilled ground remained, pride gave place to humility. Mrs. J. I. Logan paid a fine tribute to our magazines.

The afternoon session had a wonderful prelude in an exercise not down on the programme. Hearts had been touched by the mention of the need of a fund for missionaries' children, and voluntary offerings were called for. Individual societies and bands pledged sums varying from one dollar to one hundred. The feeling was brought to a climax by the exhibition of a gold watch, that a missionary gave to be sold for that fund. The whole sum collected in the basket was $203, which was for the watch. Pledges sufficient were made to make the sum $1162 50.

The meeting of missionaries and missionary mothers claimed the closest attention. Mrs. Green, from China, told of her work. Mrs. Quick, who had been in Ceylon, paid a touching tribute to Mr. and Mrs. Spaulding, and spoke of her own ill health compelling her return. Mrs. Dr. House, who had labored in Siam

for twenty years, gave an interesting account of that people, exhibiting idols and articles of costume. Miss Sanford, who taught a year in the Tripoli school, Syria, described the place, and the sad effect the news of retrenchment had on those in the foreign field. Mrs. Potter, Mrs. Crossette and Mrs. Hicks each told of the joy in having children in the foreign work. Miss Rankin showed what a woman clad in gospel armor and with an open Bible in her hand can do alone in a strange land, when she hears the command, "Go," accompanied with the promise, "Lo, I am with you alway, even unto the end of the world."

Mrs. Humphrey's farewell was just such an one as she with her warm heart could give, when stimulated by the inspiring surroundings of hundreds of prayerful, sympathizing friends. One of our missionaries wrote last year from India, that they were so very human that they looked up to heaven through America, instead of looking straight up to Him who by His presence can make a heaven anywhere. Had our missionaries been at this meeting, they might have felt that much of heaven was in this American church.

The evening meeting for the public was opened by reading the Scriptures by Rev. Dr. W. E. Moore, singing, and prayer by Rev. Mr. McMullen. Rev. Dr. Ellinwood was then introduced, and it is to be regretted that those who are opposed to missions could not have heard his clear, convincing statements of the progress of the mission work, his expressions of appreciation of woman's faith and zeal, and of its reflex influence on the workers at home. Rev. Dr. Coan followed with salutations of peace and love, and gave words of sweet encouragement for all to work for eternity. He then told the story of the watch he had given to the ladies. A few minutes of social chat and farewell, and the delightful meetings were ended.

THE first annual report of the Woman's Foreign Missionary Society of the Presbytery of Chester, Pa., comes to us in clear type and attractive form. It tells of a gain in the receipts of its auxiliaries of one-fourth over the year previous, thus showing the advantage of union

THE GENERAL FUND.

AN EXTRACT FROM THE TREASURER'S REPORT READ AT THE SEMI-ANNUAL MEETING.

A SUGGESTION has been made in our Executive Committee lately, which it may be well to throw out here, in regard to the money for our general fund. This fund, you all know, consists of the money which is sent to us without being designated for any special missionary, or teacher, or scholar, and perhaps there are persons who wonder what use we make of it. In reply we say, it goes to support the *uninteresting* part of the work, but by no means that which is unimportant. For instance, your auxiliary undertakes the support of a missionary in China or India, at an expense of from $400 to $600 a year for her salary, and when you pay that, you probably think you have paid all that is required for her. But let us look. Before she starts she must have $200 for an outfit, then it costs $400 or $500 for travelling expenses to her field of labor. Then she must have an educated native, employed at an expense of $50 or $75 a year, to teach her the language of the country. In some countries, China for example, each missionary requires this teacher as long as she lives in the country. Then she must have a house to live in, means of conveyance (an absolute necessity in hot countries), and other incidental expenses that are always sure to occur. So you see that sending out a missionary means a great deal more in the way of expense than merely paying her salary! Now, we feel that our Society is responsible for all these uninteresting necessary expenses, and we want to be able to pay them every one, and to avoid the imputation that we have occasionally heard cast on our Women's Societies, that we cost the Board of Foreign Missions more than we help it, by entailing on it all these payments for the missionaries whom we profess to support.

The suggestion referred to above is this, that every Society enjoying the privilege of a special object, endeavor to add to its pledge for that object a certain percentage for the General Fund. Some may be doing all they can now, and be able to add little or nothing; then it is not their duty to do more. But others surely

can do a little more, and it is surprising how fast *littles* count up! Will you not, officers and members of auxiliaries, take this thought home and discuss it in your meetings, and see if you cannot this year add your share to the uninteresting General Fund?

LET US HEAR FROM YOU.

We want to make *Woman's Work* just as helpful as possible to the workers who read it, and to this end solicit from the auxiliaries *items of interest*, *brief papers on missionary topics*, and any *questions* which may arise regarding the work. The experience of one auxiliary may often be of great assistance to another, and a perplexing point may be rendered clear by some one who has contended with and *conquered* the same difficulty. Then each likes to hear of the other's successes, to rejoice in them, and to be stimulated and encouraged by them. When we think of the very few who really take any interest in mission work in *our* church, and exclaim, "Was there ever such a dead church as ours!" it is very comforting to hear some one answer, "Yes; we began with only two, and we worked and prayed for a long time without apparent result, but just see what we are doing now; what first-rate material we have found right here to carry on the work!"

Will not the Presbyterial Societies keep us informed of their doings, and of the incidents connected with their work which would aid and encourage others? These organizations are the strongholds of the Society, kindling and keeping alive the mission flame in all the churches within their limits, and binding together the workers in the Presbytery as could hardly be done by any less systematic arrangement. When the women of the whole Church in this country shall have organized Presbyterially, their power will indeed be felt to the ends of the earth.

BEGINNING ANEW.

In order to have both our magazines begin at the same time, and to accommodate many of our subscribers who wish their subscriptions to date from January, the Editorial Committee has decided to have the volume of *Woman's Work* hereafter begin with January

instead of March. This change will give but ten numbers to the present volume, but will make no difference whatever in the *subscriptions* which have been paid. Those, for instance, who paid for *Woman's Work* for a year last March, will receive it until next March. Subscribers may begin their year as heretofore, with any month in the year; we would recommend, however, that as many as can make it convenient to do so begin with the January number, especially when *Woman's Work* and *Children's Work* are taken together. It is hoped that every auxiliary will elect an officer to take charge of its subscription list, and it will be greatly to her advantage, as well as ours, to have the payments of all the subscribers on one list date from the same month. If different months form the starting-point of different persons, the matter can easily be adjusted when renewals are made, by having all *pay to one month*, whether the time be less or more than a year.

NEW LIFE MEMBERS.

Preston, Mrs. M. N.
Shedd, Miss Mary L.
Smith, Mrs. Jacob
White, Miss Lily

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Bladensburgh, O.
Centre Ch., Westminster Pres.
Hopewell, Pa.

BANDS.

Delhi, O., Oasis (Marion Pres.).
Ebensburg, Pa., Mountain Rills.
Hopewell, Pa.
Millersburg, O., Earnest Workers.
Mt. Pleasant, O., Young Ladies'.
Mt. Vernon, O., Young Ladies'.
Prospect, O.
Scranton, Pa., 1st Ch.
Washington, Pa., 1st Ch., June Rosebuds.
West Hoboken, N. J., The Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from September 1, 1877

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Constitution Aux. . $5 00
CHESTER. — Avondale Aux., for Woodstock, $20; Oxford Aux., for Woodstock, $56, . 76 00
CLARION. — Pisgah Aux., of which $25 to constitute Mrs. Jacob Smith, L. M., . . 30 00
CLEVELAND.— Brecksville Aux., $31 70; Collamer Aux., $6 15; Cleveland, 1st Ch. Aux., $69 60; North Ch. Aux., $5 70; South Ch. Aux., $10; Euclid St. Ch. Aux., $10; 2d Ch. Aux.,

$23 35; Hudson Aux., $7 08; Rome Aux., $3; for Miss'y, Yokohama, . . $166 58

DAYTON.—Franklin Aux., $19; Xenia, 1st Ch. Aux., $41, . 60 00

ELIZABETH. — Elizabethport, S. S. Miss. Bd., for school, Gaboon, $16; Perth Amboy, Harriet Newell Bd., for sch'p, Mynpurie, $30, . 46 00

HURON.—Sandusky Aux., . 15 00

KITTANNING. — Rayne Aux., for Miss'y, Brazil, . . 15 00

LACKAWANNA.—Athens Aux., 20 00

MAUMEE. — Toledo, Pearl Gatherers, for sch'p, Yokohama, ... 10 00

MORRIS AND ORANGE.—Orange Central Ch. Infant Class, of which 60 cents from Eddie O'Neill's Miss'y box, for Emma, Corisco, . . . 31 40

NEWARK. — Montclair Aux., for teacher for Miss'y, Ningpo, ... 25 00

NEW BRUNSWICK.—Princeton, Gerald Dale Bd., for Zahleh, Syria, ... 50 00

NEW CASTLE. — Delaware City, Bible Class, for sch'p, Ningpo, ... 20 00

OTSEGO. — Cooperstown Aux., for school, Joon, Syria, . 25 00

OREGON.—Portland Aux., $50 *gold*, ... 52 12

PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, for 2 Bible readers, India, . 25 00

PHILADELPHIA CENTRAL. — Alexander Ch., R. C. C. Bd., for sch'p, orphan dep't, Sidon, $25; Johnstone Aux., for Miss'y, Odanah, $85, . 110 00

PITTSBURGH AND ALLEGHENY COM. — Raccoon Aux., for school, Petchaburi, Siam, $78 50; Wilkinsburg Aux., for 2 sch'ps, Mexico, $34, . 112 50

REDSTONE. — Little Redstone Aux., $25; Pleasant Unity Aux., for Miss'y outfit, $19, 44 00

ROCHESTER. — Genesco, Central Ch. S. S., for Myra P. Tracy sch'p, Allahabad, . 14 00

ST. CLAIRSVILLE.—Crab Apple Aux., $55; Nottingham Aux., $24, . . . $79 00

SHENANGO. — Neshannock Aux., $47 40; Westfield Aux., $51, ... 98 40

UNION.—Knoxville, Aux. 2d Ch., for Miss'y, Japan, add'l, ... 9 24

WASHINGTON.—Claysville Aux., for Miss'y, Tungchow, $50; Washington, 1st Ch. Aux., for Miss'y, Persia, $60, for Missionary's outfit, $5, Cornes Bd., for 3 sch'ps, Mynpurie, $25, June Rosebuds, for books for school, Mexico, $10, A Friend, for fam. suf. Tungchow, $4 ($104); West Liberty Aux., for sch'p, Futtegurh, $8, ... 162 00

WESTMINSTER.—Columbia Aux., for Miss'y, Woodstock, ... 100 00

ZANESVILLE.—Zanesville, 1st & Putnam Aux., for Miss'y, Chenanfoo, . . . 36 00

LEGACIES.—Estate of Mrs. C. H. I. Sprout, dec'd, Philadelphia, $190; Estate of Miss Faith Alexander, dec'd, Claysville Aux., Pa., $88 70, ... 278 70

MISCELLANEOUS. — Bridgeton N. J., Young Ladies of Ivy Hall, $10; A Thank offering, $10; Cranford, N. J., C., $2; Philadelphia, Miss K. M. Linnard, $10; E., for sch. building, Mexico, $1; Phillipsburg, N. J., Six little children, proceeds of Fair, per Mrs. W. M. Davis, for Ningpo boat, $13; Miss S. Loring, sale of Scripture plants, for Beirût Sem., *special*, $22 50, . . . 68 50

Total for September 1877, . $1,784 44
Previously acknowledged, . 10,740 99

Total Receipts from May 1, to October 1, 1877, . $12,525 43

The $79 25 reported in the September *Woman's Work* from Pittsburgh and Allegheny Com., as "Anonymous," should have been from the Bethel Auxiliary.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

October 1, 1877.

W. P. B. M.

Northwestern Department.

SIAM.

Miss Susie D. Grimstead.

Bangkok, May 8, 1877.

School re-opened two weeks ago, and I am happy to tell you with an increase of *four* girls. Another has been promised, and I am expecting her soon. I have already five girls who are not disposed of, and will give you three of them; two to take the places of Soot and Sin or Fanny, and one new one, and perhaps after a while if you want others I can give them to you. One I give you is quite a large girl, fourteen or fifteen years old; not a very bright girl, but then she has always lived in slavery, and been treated more like an animal than a human being. Her name is Li, a Chinese word meaning come; she was in school a few weeks last term, long enough to learn her letters, and now she is beginning to read a little. The other two are sisters, named Su-an, meaning clear, shining, and Nu-an, smooth, velvety; they are little girls, bright and very pleasing. Both can read and write in Siamese; they are to be day scholars for the first month, till they get well acquainted, after that they will become boarders.

Ludy, one I wrote you of, is in school for another year, but her sister has gone to live with the daughter of the English consul. Pun is still here, though this is her last year. I am teaching all the older girls to sew on the machine, and to cut and make foreign clothes, so that they will all know how to earn an honest living when they go from us. Book learning is considered of so little importance among them, that we have decided to give sewing more attention, though it is not to interfere with their studies. We are able to get considerable for them from the foreign ladies of Bangkok, and the girls are to have the proceeds after deducting what the school may pay out. They all like the plan, and it will help to make

them independent and responsible. If only we could make them love neatness! but I fear that is one virtue they never will learn. I have to watch them every day and all the time, telling them the same things over and over, and when I begin to think they are improving, and relax a little in my watchfulness, they are just as bad as ever. They are all alike in that respect, from the king down. . . . Our new chapel has come to a standstill for want of funds. The appropriation was not sufficient, and I am afraid under the present condition of the Board we are not likely to have any more allowed us, at least for a time.

PERSIA.

Miss Jewett.

Tiflis, May 26, 1877.

. . . We left Tabriz the eleventh of May, and came by caravan to Djulfa, four easy stages from Tabriz, in two long days and a half. This place is on the Aras (the ancient and classic Araxis). The Aras is the boundary line between Persia and Russia. We spent one Sabbath on the road before we reached Djulfa. I had a congregation of sixty Mussulman women; the first time they have ever heard of the gospel we preach. We came from Djulfa to Tiflis in a carriage, and we all enjoyed this ride very much. It was like riding in a stage-coach in America. If I had been riding so in America, I should have become very tired, but I am now so accustomed to the tedious travelling in Persia, that our carriage ride seemed a perfect luxury.

The third day out from Djulfa we came into a forest; oh, how we all enjoyed it! Having looked upon barren plains and bare mountains for so long, the sight of a real, natural forest was quite overcoming. Saturday afternoon we stopped at a post-house where we were to spend the Sabbath. Just before our windows were the forest-covered mountains, with a noisy, rushing stream of water between. I didn't wait long before I was down at the water's edge, then crossed on a log, and came back with my arms full of ferns, honeysuckle, mountain fringe, &c., &c.

I have had the feeling since I crossed the boundary line, of one

let out of prison. In Persia we never go outside the walls around our yard without a man accompanying us, and sometimes I walk through the streets of Tabriz in a kind of nervous tremble; no sidewalks, and the narrow streets crowded with beggars, rude men, donkeys, horses, sometimes camels and mules. Here are sidewalks and civilization. No one who has not experienced it can realize the sense of relief I feel. I am very grateful for this summer's vacation, which is begun, and hope to return in the autumn refreshed and ready for four or five years more of hard work. On the road as we were coming, we saw a good many officers and soldiers, but here all seems quiet, so far as we can see. The Russians are having the best of the contest with the Osmanlis. We saw a company of Osmanli prisoners on the way. . . . We are stopping at the house of one Melchizedek, and have Lazarus for our servant.

JAPAN.

Mrs. M. T. True.

Yokohama, August 30, 1877.

I reached this place on the evening of the 28th. Mr. and Mrs. Imbrie, Mr. and Mrs. Green and myself, having come from the mountains together, and being compelled to stay here over night, we were able to have a meeting with the members of our mission, and among other things we took formal action in regard to the proposed scholarship and "incidental fund." The expressed opinions of the different members of the mission fully justified me in making the request, and yesterday a formal vote was given in favor of it. The $50 may not all be needed; but in looking over accounts just before leaving home, I found that I had expended over $30 for the school and other mission work, during the year of my residence in Tokio. I say this simply to show that my request was not a heedless one. I would like to propose that Mrs. ——'s contribution be devoted to the prosecution of "outside work," that is Bible classes, children's meetings, &c., in the city, to which I hope to give some considerable time when Miss E—— arrives and is once fairly at work. . . . It is, as you say, our only comfort to rest upon the unfailing word, *the Lord reigns.*

Home Work.

EARLY in the year, two ladies of the Society in Ann Arbor, Mich., agreed each to prepare a paper upon missions, hoping thus to add to the interest of their meetings. Before three months had passed, one, Miss Fisher, the faithful and beloved recording secretary and treasurer, was called into "the presence of the Lord." The following was found among her papers, "prepared with such loving care," one of the "plans and purposes," which we would not "cast aside as useless."

"WHO SHALL ROLL US AWAY THE STONE?"

This was the question that arose to the lips of a few faithful women, as they hastened to the Saviour's tomb in the early dawn of that wonderful first day of the week. They bore spices and ointments prepared by their own trembling hands, longing thus, by one more act of self-denying devotion, to show their love for Him whom they hoped to have redeemed Israel.

But they had seen Him laid in the tomb, and the great stone rolled against the door of the sepulchre. They had seen it sealed, and knew that Roman soldiers guarded it. But they seem to have forgotten it all until they neared the garden wall. Then the difficulties in the way appeared to them, and they said anxiously one to another, "Who shall roll us away the stone?" In the face of such obstacles, how could they go forward? Why not turn back? Who can tell? Perhaps they had lived so long in an atmosphere of faith—had so often seen the material yield to the immaterial, that they still felt the influence of the blessed Master. Be that as it may, they go on, and find their anxious questions answered in a most glorious fashion. The stone is rolled away, and an *angel* sits upon it.

Our hearts thrill in unison with theirs as they listen to the blessed words, "He is not here; He is risen." How the truth must have grown upon them! Instead of a defiant soldiery,

Heaven's own messenger. Instead of a sealed sepulchre, an empty tomb. Instead of the solemn presence of death, the glorified life of the resurrection. No need of perfumes and sweet spices now; the body they would have anointed for the grave has put on immortality. Oh, what a glorious termination of that morning's anxiety, sadness and doubt! We would fain join them as they hasten back with the glad news, "He is risen," to His disciples. But the lesson we must learn lies back of this hour of triumph, in the path of duty that leads to it. At times, with hearts full of love to the dear Redeemer, thinking of the life He lived and the death He died, and in our longing to do something that shall show our love, we forget the obstacles that lie in the way of every Christian endeavor, and start forward with zealous courage, until the first real difficulty meets our view. Then we become discouraged, and anxiously ask, "Who shall roll us away this stone?" What shall we do? Turn back? God forbid! Let us rather learn a lesson from these first Christian women, and press forward. We are too apt to lose sight of the fact that Christ not only died, but rose again, and having thus overcome death and the grave, no obstacle, however great, can ever become a permanent barrier to the progress of His kingdom in the world or in the hearts of His people. The angel that rolled away the stone before the glorious exit of a triumphant Redeemer, shall roll away every stone that opposes a barrier to the progress of His truth, and from every obstacle overcome shall proclaim, "Christ is risen."

The time will come when "He whose right it is shall reign," and when "none shall say, know the Lord, for all shall know Him." But it is His will that this shall be accomplished through the instrumentality of His children, and He will test our love and faith by placing difficulties and discouragements in our way. But nothing shall prevent the triumph of the truth, the coming of the King of kings. "Even the gates of hell shall not prevail against it;" and if, trusting in Him, we go forward, obstacle after obstacle shall disappear even before we reach it, and at last, surprised perhaps, so weak is our faith, we may find ourselves in the presence of the Lord. Nor need we be troubled if the spices we bring—our

plans and purposes—are cast aside as useless, though prepared with ever such loving care for our crucified Saviour. It may be that our Father has in store for us the glorious privilege of hastening the blessed news that *among us* Christ is risen, and every Christian woman, with renewed love and consecration, is ready joyfully to proclaim the rising of the sun of righteousness, to "give light to them that sit in darkness and the shadow of death."

OUR MONTHLY PRAYER-MEETING.

Who of us that were permitted to be at the September meeting in that "upper chamber" will soon forget its sweet refreshment? We were glad every chair was occupied. None who love to think of the "coming of the King in His glory," when all nations shall bow before Him, would willingly stay away from this hallowed place. The subject for September was Japan. Most happily Mrs. Carrothers was able to be with us. Doubtless she had prayed from her sick chamber that she might have strength given her for this hour. Though with feeble voice, she was able to talk a half hour of her beloved work. With what depth of interest we followed her from day to day, through her seed-planting in Tokio, the tender culture of the new-born souls and the rejoicing over continued growth. How her heart yearned over the dear girls whom she taught, who are now gathering schools about them and telling of Jesus and His love. In different parts of the city, at the sound of the church-going bell, one sees on the Christian Sabbath native worshippers going up to the house of God. What a wonderful work has been wrought in these last twenty years! Who shall say the labor here has been in vain! Mrs. Carrothers was followed briefly by our dear Mrs. Rhea. She had just returned fresh and glowing from a tour among the churches of Central Illinois. The Lord had been at her right hand, strengthening her body and helping her to plant good seed in good ground. We shall hear from her fellow-laborers in Joliet, Bloomington, Galesburg and elsewhere. They will not let the cause of the Master languish, we are sure. Dear sisters of the Northwest, in the city and out, do not stay away from these meetings. Make it a point to attend,

choosing that time, if you live at a distance, to be in the city. It will do you good. Remember the time; the third Friday of each month, 10 o'clock, 48 McCormick Block.

At the business meeting of the Woman's Board of the Northwest, September 28, a formal vote was taken "assuming the support of three additional pupils in Mrs. True's school, at Tokio, Japan," also "giving $50 per annum for an incidental fund for the same school." These same have been put in the estimates by the mission there.

MAPS OF PRESBYTERIAN MISSION STATIONS.

No. 1.—1 yd. by 1¼ yds., each $1 50; 9 maps, $12 00.
No. 2.—1½ yds. by 2 yds., each $2 00; 9 maps, $16 00.
No. 3.—2½ yds. by 3 yds., each $3 00; 9 maps, $25 00.

The nine maps referred to are China, Japan, India, Siam, Persia, Syria, Gaboon and Corisco (West Africa), Mexico and South America.

No. 4.—Map of the World, with principal mission stations, 3 yds. by 4 yds., $10 00.

No. 5.—Map of the United States, with Indian Reservations, 3 yds. by 4 yds., $10 00.

These maps are made especially to order, on firm, white muslin, painted in oil. The ladies who attended the annual meeting at the 1st Church, Chicago, last April, will remember the small one of India, used in the Children's Model Meeting, which was a No. 1. Societies desiring them, please address Miss Stebbins, Room 48, McCormick Block, Chicago, Ill.

NEW AUXILIARIES.

Centreville, Iowa.
Chicago, Ill., Reunion Church.
Columbus Grove, O., Young Peoples Miss. Circle.
Duluth, Minn.
Ottawa, O.
Warren, Ill.

NEW LIFE MEMBERS.

Mrs. G. B. Cass,
Mrs. M. P. Charlton,
Mrs. DeCoudres,
Mrs. Capt. Dorchester,
Mrs. C. P. Frost,
Mrs. T. S. Gemmill,
Miss Emily Hawkes,
Mrs. M. A. Leavitt,
Mrs. E. P. Newcomb,
Mrs. S. W. Storey.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for September 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

CAIRO. — Olney, Constant Givers, ... $10 55
CEDAR RAPIDS. — Cedar Rapids, Jewett Soc, sal. Miss Jewett, $48 05; Little Miss., for Miss Pratt, $1 95, 50 00
CHICAGO.—Chicago, 1st Ch., sal. Mrs. Jessup, $25 50; A Friend, for sch. at Karalan, Persia, $2; Evanston W. M. S., sal. Miss Bacon, $55; Lake Forest W. M. S., $39 50; Steady Streams, $4 07; Joliet, Central Ch., $25, ... 151 07
DES MOINES.—Newton W. M. S., ... 6 00
DUBUQUE.—Lansing W. M. S., 6 60
FORT DODGE. — Sioux City, sch'p, No. 19 at Oroomiah, 16 00
FORT WAYNE. — Elkhart W. M. S., . . . 6 90
FREEPORT.—Freeport, 2d Ch. W. M. S., sup. tea., Tabriz, $25; Elliott Bd., sup. pupil at Tabriz, $17 47; Rockford, 1st Ch. W. M. S., $40 25, . 82 72
HURON.—Elmore W. M. S., . 6 25
INDIANAPOLIS.—Indianapolis, 3d Ch., Chinese Woman's Home, $50, Refund money used for Miss Eldred's outfit, $45 30 ($95 30); 4th Ch., $9 86; and 7th Ch., $5, to Refund money used for Miss Eldred's outfit; Hopewell Ch. W. M. S., $28, Band of Little Workers, $6 ($34), . 144 16
IOWA.—Mt. Pleasant, sup. sch. at Brotas, Brazil, $35 25; Ottumwa W. M. S., $9 25, . 44 50
IOWA CITY. — Crawfordsville W. M. S., $6; Deep River, S. S. Miss. Band, $9, , . 15 00
KALAMAZOO. — Constantine, sup. Luli at Mynpurie, . 12 56
LIMA.—Lima, sup. school at Ain Kesoon, Syria, . . 20 00
LOGANSPORT. — Crown Point W. M. S., $10 65; Miss. Band, $2; Goodland W. M. S., $8 40; Faith and Works Band, $1; Logansport, Broadway Ch., Training sch., Canton, $15 42; Michigan City, 1st Ch., $23 44; Remington W. M. S. and Miss. Band, $7 84; Valparaiso, sal. Mrs. Dr. Warren, $13 50, ... $82 25
MATTOON. — Charlestown W. M. S., ... 10 00
MONROE.—Adrian S. S., for Tripoli, ... 13 17
NEW ALBANY.—Livonia, Mrs. L. McP., $3 50; Miss P. O. W., $1 50, ... 5 00
PLATTE. — St. Joseph, sup. sch., at Behamdun, Syria, . 20 00
SAGINAW. — Flint, sup. sch., at Ain Zehalla, Syria, . 25 00
SCHUYLER.—Bardolph W. M. S, $13; Plymouth, Miss. Band, $4 50, . . . 17 50
SPRINGFIELD. — Springfield, 1st Ch., Glad Tidings Bd., for Tripoli, . . . 25 00
VINCENNES.—Terre Haute, 1st Ch., sal. Mrs. Dr. Warren, . 12 50
WATERLOO.—La Porte, sal. Miss Jewett, $5 50, sal. Miss Pratt, $5 50, . . . 11 00
WHITEWATER.—Dunlapsville, $9; Liberty, Young People's Band, $2 30, . . . 11 30
WINNEBAGO. — Neenah Miss. Bd., sup. sch'p No. 11, Ningpo, ... 45 00
WINONA.—Chatfield, sal. Miss Downing, ... 5 10
WISCONSIN RIVER. — Oregon W. M. S., ... 12 00
MISCELLANEOUS. — Various friends in Ill., per Mrs. Rhea, $25; Missionary Cook Book, $1; Societies for pub. Report, $6 15, . 32 15

Total for September, . . $898 62
Previously acknowledged, . 8385 37

Total, ... $9283 99

Should have been included in August, Cedar Rapids Pres., Wyoming, sup. Mt. seh. in Persia, $25 35.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, *October* 1, 1877.